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And Religious Telegraph.

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## RELIGIOUS MISCELLANY.

For the Boston Recorder.

### AMERICAN BIBLE SOCIETY.—No. 1.

In the operations of Bible Societies in the United States there is not sufficient effort made to induce the destitute to supply themselves.

In a late number of the Monthly Extracts of the American Bible Society, it is stated that in Franklin County, Mass. 599 families were reported destitute. 596 Bibles were wanted gratis, 562 Bibles were wanted for pay. In the County of Hampshire, Mass. more than 500 families were without a copy of the Scriptures. 633 Bibles were wanted gratis. 461 Bibles were wanted for pay. I suppose that generally as few destitute families are persuaded to purchase the Bible as in these counties. Probably on an average through the United States a smaller proportion of the destitute supply themselves; as in other portions of the country there are larger numbers in a state of great poverty and ignorance. Let us consider the situation of these destitute families, and the relation of the Bible Society to them. They live in the vicinity of the Bibles, where Bibles can be purchased cheaper than any other book. They live in counties where there have existed depositories of Bibles for the destitute, ten and fifteen years. They live in an old, fertile, and religious country, where public schools teach the whole population to read. But they are without the Bible. They have not then learned the worth of the Bible. They do not sit under teachers who urge the study of the scriptures. They enjoy no means of knowing the value of this sacred book. They have no strong desire to possess or to read the whole Bible. I think these conclusions may be safely drawn from the fact that in their situation they are destitute.

Something is gained by barely leaving a Bible in their houses; and it is a generous deed to contribute enough to do this. But ought a Bible Society to be satisfied with this? Their agent calls on these destitute families; he urges them to buy; he speaks of the value of the scriptures; of the duty of paying money for them, rather than for any thing else; of the good they will do in the family, far beyond their cost. In reply the Bible is acknowledged to be the best of books, and an earnest desire is expressed to possess it; but they are poor; when they go to market they have many other things to buy; they have a large family to provide for; they can supply themselves, at the stores in a way of barter, without paying money; and they wish to have a different one from those offered to them by the Bible Society. The Agent must visit 30 families in the day, and he cannot spend an hour in one house, nor can he call again; he cannot hope that a family, who have been destitute several years, will supply themselves; and he leaves a Bible with them gratis.

My heart aches to think of families in comfortable circumstances getting a Bible in this manner. Will a blessing follow such a Bible? Will it be prized? Will it be read? Will this family be ready afterwards to buy a Bible, when they shall need a new one? Doubtless it is better they should have a Bible in this way, than live with none. But there is no need of this alternative. If societies resolve to supply every destitute family in one year, they cannot then avoid this result entirely; and on this account the plan of adopting such a resolution is objectionable.

This alternative may be avoided at least in a very considerable part of our country. If, instead of spending 500 dollars in Bibles to give at once gratis to the destitute families in a county, half of this sum were spent in awakening individuals in each town to form an efficient Branch Bible Society to visit the whole town thoroughly, and urge the purchase of the Bible, an impression would be given so generally that a Bible ought to be bought, that few would need to be freely supplied; and many who would be continually draining the Treasury of a Bible Society, would then help to augment its funds. Let a County Society spend if need be 350, or 500 dollars in getting into existence branch Bible societies to promote the sale of the Scriptures, to get free donations, and to furnish immediately those who are absolutely and evidently unable to buy. Then the Society will be a valuable Auxiliary to the Parent Institution.

The American Bible Society does not hold that eminence among the benevolent institutions of this country, which the British and Foreign Bible Society holds in England.

One great reason is that it has not devoted its resources enough to promote the purchase of the Scriptures. It has not gone largely enough into the employment of agents; and the circulation of intelligence. It has acted rather on the plan of spending a dollar in giving away a Bible; than in spending a dollar to persuade a destitute family to buy the Bible.

From a very careful and patient examination of the system pursued by the British and Foreign Bible Society at home, I feel satisfied that in England there is more proportionate expense of money and labor in keeping up the system in correct, steady and vigorous action; and that there is a much less liberal gratuitous distribution. This has given the Society its strength, and enabled it to do much work on the Continent of Europe. The American Bible Society has a work to do in the United States of vast magnitude; it is not merely collecting funds enough, and then printing Bibles sufficient, for free distribution to every destitute family in the Union; its work is to put into operation means that shall make every family feel that the Bible is worth buying; and make them give demonstration of it by actual purchase. Some families must be freely supplied. We will with all our heart give them the Bible gratuitously in the depth of their affliction. It belongs to the Bible Society, it does not belong to the Tract Society; it does not belong to any one Missionary Society; it does not belong to the Sunday School Union; it belongs to the American Bible Society, to make all the destitute families of all denominations feel that the Bible is worth buying.

## RELIGIOUS FREEDOM.

For the Boston Recorder.

MESSRS. EDITORS.—In looking over the list of "Catholic Dissenters" as recently set forth by the friends of Catholic Emancipation, I find the heavy oppression under which they groan, to consist mainly in their exclusion from office. But in this country it is thought to be a fundamental principle of religious liberty to exclude the observers of the Christian Sabbath from certain offices.

Another prominent grievance is stated to be that they cannot "bequeath any sum of money, or any lands, for the maintenance of a clergyman, or the support of any chapel or school." But in this country, and particularly in this commonwealth, the principles of religious liberty are thought to be inconsistent with permitting any man to "bequeath any sum of money or any lands for the maintenance of a clergyman, or the support of any chapel or school." In any such manner as to secure the accomplishment of the donor's wishes. The complaint of the Catholics is, that they cannot bequeath their property for the support of their own peculiar religious sentiments. But we are told by many liberal and enlightened men in Massachusetts that for persons to bequeath their property for the support of their own peculiar religious sentiments is an assumption altogether inadmissible and illegal. Do the principles of religious liberty entitle the Catholics of Ireland, to privileges which they do not extend to the protestants of America?

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\* See Palladium of April 14th.

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### MR. WHITMAN'S SERMON.

MESSRS. EDITORS.—As a "Subscriber" and constant reader of your paper, for such in truth I am, I was gratified by your insertion of my inquiry, and not less so, by the reply of the Reviewer. Mr. Whitman's Thanksgiving Sermon. He, too, has a right to the satisfaction of knowing, that notwithstanding his fears, it has been "of use."

My object was to have it ascertained, by a public declaration, whether the Orthodox, which seems to be gaining ground at the present day, is Calvinism—the Calvinism in which I was educated, and which I am persuaded was the real system of the great Reformer, and of his followers in England, Scotland and America. I am now convinced that it is not.

The Reviewer has asked me some direct questions, all of which may be answered in one sentence. As a Trinitarian and Calvinist, I was taught the belief of every sentiment, imputed to that denomination of Christians by Mr. Whitman, as he expressed them—have heard them advanced from various pulpits, many hundred times; and am now surrounded by books of high reputation, in which this creed is enforced. Would you allow me, I would go over the ground with every proposition, implied in Mr. Whitman's contrasts—but I presume you would consider the confirmation not sufficiently "short." Were that permitted, it would appear that in the extracts was no misrepresentation, and that the real "deception" is to be traced to those among us, who assume the name of Calvinists, while they deny or abandon many of the Reformer's doctrines. A SUBSCRIBER.

### GERMAN CRITICISM.

There was a time, when we felt anxious that German Theology should be confined to Germany: nor should we perhaps have cared, if, as we once heard it expressed in the pulpit, the German divinity was all sunk in the German Ocean. The latter catastrophe would indeed even now be met by us with perfect composure: but in proportion as this new system of theological criticism has been better known in England, our fears have been becoming gradually less. We once thought, that the liberal of philosophical mode, as it is called, of interpreting Scripture, might do harm to some of our countrymen; that it might raise doubts, where no doubt had been felt before; and by unsettling their present faith, without establishing any thing in its room, might make them uncomfortable and wretched upon unquestionably the most important subject which can agitate the human mind. But since the translators of German books have made these writers better known to our countrymen, our fears have been gradually subsided. Not that we doubt their intention to undermine revelation, nor the effect which they might produce upon minds congenial with their own; but the more we study their works, the more we feel convinced, that such flimsy sophisms and such audacious criticisms will make little impression upon the honest and matter-of-fact minds of our English students.

We have here made use of strong expressions; but we use them advisedly and deliberately. The names of Michaelis, Eichorn, Berthold, Schleiermacher, and such like, possess no peculiar charm or sanctity, which forbids us to approach them as ordinary mortals; and most assuredly we see nothing in their writings, which leads us to form a high estimate of their heads or of their hearts. We do not deny, that the German divines have done much for the criticism of the New Testament. With intentions, which we cannot but believe to be most mischievous, and proceeding upon principles which begin and end with denying the divine origin of the Bible, they have certainly brought to light many phenomena, which, but for their profound research and unwearied industry, might never have been discovered. For these copious materials we are willing to profess ourselves greatly indebted to them; but it is to the mechanical part of their labours, that we feel obliged to limit our commendation.

A German is, perhaps, of all critics the most patient and laborious; and, consequently, the writers of that country have read the New Testament with greater care, and weighed every word and sentence in it with more scrupulous minuteness, than our own or any other scholars. We may add, that a German is also, of all critics, the most fond of theorizing and systematizing. Interpretations, which had never been imagined by the most visionary of the Fathers, and hypotheses concerning the sacred writers, which it had never yet entered into the heart of man to conceive, are yearly and almost daily put forth in Germany; and upon the ruins of one of these short lived systems every professor erects a theory of his own, more novel and more fanciful than the former. Were we ever so much disposed to adopt their notions, we should be utterly at a loss to decide at the *cena domus*, before us. All that we can collect is, that every professor thinks his predecessor wrong; of course he supposes himself to be in the right; but while we are constructing his sentences, and examining his theories, the steam-bell brings a fresh arrival of lectures and essays from Germany, and we find that a totally new theory, or rather several new theories have been started.

There is, indeed, a point of union, in which all these conflicting critics seem to be agreed; which is, to consider the Bible as a book, which is not only uninspired, but which has had the singular misfortune of suffering more from corruptions and interpolations than any other ancient document whatever. They believe the sacred writers to have been inaccurate in facts and dates; to have been forgetful, misinformed; to have wilfully misrepresented and deceived; they deny one book after another to be an original composition; what is related as an actual occurrence, they assume to be a vision or an allegory; and yet, after thus destroying the foundation and credentials of our religion, they still call themselves Christians; having proved the sacred books to be neither authentic nor credible, they still profess to believe in the New Testament; and boast that the philosophical and rational method of interpreting that book, has been brought to light and perfected by themselves. If this be reason and philosophy, we hope that it may long be confined to the Germanic confederacy. *Non equidem invidio, miror magis.*—[British Critic]

### THE FESTIVAL OF GANAMA.

The voluntary tithing of which an account is below, was witnessed at Cuddapah, in India, by Messrs. Yernan and Bennet, the deputation sent to visit the mounds of the London Missionary Society. The account is in the Missionary Register.

We had an opportunity of attending a great Hindoo festival, called "Gangama hal," or the great goddess gangama, held in the village called Cocottapetta, distant from Cuddah about five miles.

This was a most novel and affecting sight. About 50,000 people were assembled a sort of grove, around the filthy pagoda, in which was the object of attraction and adoration. Before the door of this swamy-house, the people were screaming and shouting to the idol all day, and streams of blood flowed in all directions. Around this place is a wide road, on which altitudes of bullock-baskets were driven, from which grain, of various kinds, was thrown in fulfillment of vows, to all such as chose to receive it. Between twelve o'clock and one, and six in the evening we saw thirty men and two women undergo the ceremony of swinging upon hooks put through their skin in their backs: the machine, which was used for this purpose, was a bullock-cart, over the axle-tree, a post was erected; over the top of which a beam, about 35 feet in length, passed and moved on a pin: the longer end of this beam extended over the bullocks: at the other end of it was a square frame attached, adorned with young plantain trees, in which two persons could stand: when the hooks were inserted into the skin, the ropes attached to the hooks were lashed firmly to the top bar of the frame, so as to allow the people to stand upon the lower bar: this being done, the beam was raised upon its fulcrum, and the persons in the frame were elevated about 25 or 30 feet above the ground: each person was furnished with a dagger in the one hand and a pocket handkerchief in the other: the machines, to some of which were yoked 6, 8, 10, or 12 bullocks, were now driven with full speed round the pagoda three times, while the deluded wretches were brandishing the dagger and waving the handkerchief, occasionally resting their weight on the two bars of the frame, but often suspending their entire weight on the hooks. Sometimes six or eight of these machines were driven round at the same time. On inquiring why the deluded beings submitted to this punishment, some told us that it was in fulfillment of vows made to the goddess: others, that they were hired by persons standing by, and received one or two rupees for their trouble. Among the trees were stalls and booths, in which were sold sweetmeats, victuals, trinkets, &c. Here were jugglers, beggars, and parties of pleasure; but very few took any notice of these horrid scenes which most attracted our attention.

Never were we before so powerfully impressed with the importance of missionary efforts! Truly the dark places of the earth, are full of the habitations of cruelty! Oh that the people of England would witness the horrid spectacle, so truly infernal! Who could remain indifferent to missionary exertions, who would hold his support from those noble societies, which propose to make every heathen the subject of their prayers, and to put to stop these dreadful cruelties?

### PITCAIRN'S ISLAND.

[Our readers are aware, that this island of the Pacific is one of peculiar interest to the religious world. In 1789, a mutiny arose on board the British armed ship Bounty, Capt. Bligh, which had been collecting plants and trees on Tahiti. The mutineers deserted the Captain and 18 others in an open boat, took on board some of the natives at Tahiti, and sailed for Pitcairn's island. They were diminished by their contentions, till, in 1801, only one man remained named John Adams. This man appears to have become truly pious, and has taken great pains to educate the infant population in virtuous habits and in the knowledge of God. This people remained unknown to the world nearly 18 years, when they were discovered by Capt. Folger, of Boston; since that period they have been several times visited. The following notice of them from the Rochester Observer is given by Mr. Loomis, one of the Editors of that paper, and formerly printer at the Sandwich Islands.]

The number of inhabitants now amounts to about 60. Adams and 5 Tahitian women are all that remain of the Bounty. They dwell in a village, situated on a gentle declivity, on the north side of the island. Probably there is no community in the world where more real happiness is enjoyed. They are strictly religious—have prayers three times in a day, and it is said care little for any but religious books. Almost all the knowledge they possess seems to have been gathered from the Bible. One of them said to an American Captain, "I suppose there are plenty of Jews in America." On being told there were some, he said, "if they had not been so naughty they would not be dispersed so over the world." We have seen it stated that a young man, a native of Nantucket, being asked by one of those young men to give an account of his religious experience, and having nothing to say, was so struck with the circumstance of being questioned by one whom he considered a heathen, and with the conviction of being more of a heathen himself, that he was led to a serious consideration of religious truth, and in consequence became a pious and good man. Two other natives have recently occurred in which officers of vessels becoming hopelessly pious, attributed it to what they witnessed at Pitcairn's island, that they were induced to examine the subject of religion.

Only one of the little colony has as yet left the island. A wretch of the name of Bligh, commanding a vessel from Valparaiso, touched at Pitcairn's island about the beginning of 1827, and brought away a female. He stopped at the island of Tahiti, where one of the editors of this paper, saw and conversed with the woman. She appeared to be about 23 years of age, and spoke the English language fluently. She was large and robust, and her features resembled those of the Welsh people. When asked respecting her leaving the island, she said she was going to England. The captain who was an Englishman, had doubtless promised to take her to that country, but it is needless to add, he had no such intention. It is not known whether he brought her away with her consent or not, but in either case, his conduct merits the severest reprobation. Previous to this, it is believed there had been no act of unchastity among any of the colony.

We have heard many anecdotes of the inhabitants of this island, from Captains of vessels who have touched there. They are represented as being remarkably athletic. Nothing has occurred to disturb their peace, and the utmost order is observed all being governed by Adams, who is looked up to as a kind of patriarch, and to whose word they pay the utmost deference. It is possible they may, after his death, have dissensions among them, though it is believed their differences of opinion will not be productive of any serious evil. The seeds of republicanism are already visible among them, as the following anecdote related to us by a gentleman of veracity, who spent several days at the island, will show. Adams told the young people that as he was old and must soon go the way of all the earth, it was desirable that some one should be fixed upon as a leader, when he was gone, and he had accordingly selected his only son George, for this office. This was not at all relished by the young people. They replied, "No, father; we will obey you as long as you live, but when you are dead we are all alike. George is no greater than the rest of us."

SUCCESS OF MISSIONS AMONG SLAVES. Extract of a Letter from Mr. Banks, dated Sandy Point, (St. Christopher's) October 10, 1828. The ministry of the Gospel in this neighborhood has been attended by an extraordinary degree of divine influence. Great numbers, both male and female, old and young, bond and free, have been truly converted to God, the fruits of which are now manifesting themselves in all their richness and beauty. Many more are deeply convinced of sin, and earnestly contending for like precious faith. The great moral changes which God has wrought, are visible to every eye. The influence of this revival has extended far beyond the limits of our society. As I travel round my little station, instead of hearing the cursing and swearing of some, and the quarrelling and brawling of others, as formerly, my ears are saluted with the voice of prayer and songs of praise. Hundreds of those who but a little while ago were living without God in the world, are now rejoicing in a sense of his forgiving love, and maintaining good works. The poor slaves on the estates hold prayer-meetings amongst themselves at noon and in the evening, and these have been the means of much good. The net increase of members on our station, during the last quarter, is 410: the total number of members is, 1,159; besides 101 children, amongst whom are many striking instances of the saving grace of God: 248 more remain on trial. The Lord is still working mightily in this neighborhood, both in the chapel, town, and on the estates; and he appears to be laying the foundation for a general and lasting work. Many of the old members of our society have been aroused from their slumbers; and the talents of others have been brought to light, and are in successful exercise; whilst nearly the whole body seems to be moving onward in the greatest order and harmony. Perhaps my having resided here, one hundred and fifty couples, most, nay, nearly all, of whom had been formerly living in a state of concubinage, may be received as additional evidence that we are not laboring in vain, nor spending our strength for nought.—*Wesleyan Methodist Magazine.*

### CITY MISSIONS.

City Missions have lately been established in Dublin, Belfast, and Liverpool. In Glasgow, Bristol, and London they have existed for some time. A gentleman in Glasgow writes to the Editor of the London Evangelical Magazine as follows:— Our City Mission in Glasgow is in a very flourishing state. The number of paid agents, of different denominations, has increased from ten to twenty. One district is become so attached to their agent, that, on his being offered another situation, they implored him not to forsake them so earnestly, that he has acceded to their entreaties. If the time is to come, as it assuredly will, when we shall have no longer to say to each other, "Know the Lord, for all shall know him from the least, even to the greatest;" we do not see how so glorious a consummation is to be fulfilled, but by every household, and every individual of every household, whether in densely populated cities, or scattered and retired hamlets, being brought into the closest contact with the means of grace—the Gospel of our salvation. Either every house must be entered, and the glorious news brought to every individual in that house; or the inhabitants of every house, one and all, must come forth to the appointed ordinances. Alas! observation tells us how different is the present actual state of things from the last mentioned supposition, and what absolute need, therefore, of the former method being more universally and systematically pursued. Would that every individual, who beholds a glorious Christ as he really is—as the light and life of this benighted and dead world—would himself become a voluntary home missionary to ten or twelve families, especially in our crowded cities. Dr. Chalmers well observes, "We see not our way to any public or extended amelioration, save through the medium of greater worth in the character of individuals, and a greater number of such individuals in the country." Another Society has been lately formed in Glasgow in aid of the City Mission, viz. the Scripture Reading Society. The agents for reading that word, whose entrance gives light to those persons, who, from blindness, old age, and want of education, are unable to read for themselves, are all voluntary: many pious ladies, as well as young men, have engaged in this more private labor of love.

### FROM IRELAND.

We have been permitted by a friend, to present to our readers the following extract from a letter, bearing date some time last summer, which contains a very interesting corroboration from a clergyman, upon the spot, of all the good tidings we have heard of the increase of true religion in that hitherto distracted and unhappy country. [Phil. Rec.] "The religious world here is active and at work. You would be surprised and gratified at the remarkable and unusual activity, zeal, piety, and orthodoxy of the clergy in all parts of the kingdom. It is not right to number the people, but there cannot be less than four hundred faithful, pious, and enlightened ministers in Ireland. The Bishops are coming round. Tuum's praise is in all the churches. Dublin has joined himself unto his brethren. Dublin stands nobly forward in defence of the truth, and in promotion of the good cause. Many who do not probably agree with them in their view of divine truth, are actively employed in what they believe to be doing good: and may God bless them and direct them into all the truth. Among these may be ranked our noble Primate, who is magnanimous in all he does; and last, not least, our own dear and venerable Bishop (Dr. Brinkley, of Cloyne) who gives his helping hand to every good work, and countenances every good minister. I was wrong in saying there is little to gratify in Ireland. Surely this is gratifying, and we may hope extensive good will result from the present revival: for such it is. May God grant this, for Christ's sake." J. W.

### BISHOP OF LONDON.

The "enthronization" of Dr. Blomfield as Bishop of the Diocese of London, took place on the 16th of January last. We notice such matters, not because these ceremonies are of any intrinsic importance, or because they can possibly be grateful to the spiritual mind of any Christian reader; but to exhibit, by way of contrast, the difference between the life and manners of the "Man of Sorrows" and the vain pomp and glory of the "dignitaries" who profess to teach his gospel. "Tell ye (says the prophet) the daughter of Zion, Behold your King cometh unto the meek, and sitting upon an ass; but now 'tis not enough that the servant be as his master; for, Behold your Bishop cometh, in royal robes and imperial magnificence. Should any ask what this ceremony means, the appropriate answer is furnished by the *London Times* as follows:—"We really cannot tell. There is no allusion to any such ceremony in the Gospel of Christ; it cannot, therefore, be a Christian ceremony, and cannot properly pertain to a Christian church, or a Christian Bishop. It is most probably some pagan rite, passed through the calendar of Popery into our reformed church. It were better that the Bishops should practise humility, conciliate the clergy amongst whom they preside by brotherly kindness, and set an example of moderation to the laity, than that they should occupy themselves in costly exhibitions & state shows, which can only excite envy."

This is the "mired head," who orders the continuance of private prayer meetings, and has (it is said) intimated his "determination to prevent the use of the churches of his diocese, in aid of any society, having Dissenters on its committee?" [Philad.]

### HOME MISSIONS.

For the Boston Recorder.

#### CAUSES OF THE DECLINE OF ONCE FLOURISHING CONGREGATIONS.

4. The settlement of any minister in a divided state of public feeling. If a congregation must divide, let it divide while destitute of a Pastor, or else under the eye of a Pastor already established. To select the settlement of a new minister, as the point of time for attempting a division is highly impolitic, and rarely fails to injure him, and destroy both congregations. Yet this is often done. But there are cases, in which a division becomes almost unavoidable through a strong prejudice against the candidate on the part of the minority, and a prepossession equally strong in his favor, on the part of the majority. A little yielding now, may pacify a great offence. And a judicious man, knowing himself to have become a bone of contention, will endeavor to reconcile both parties, and then remove out of the way. And a judicious majority will prefer a temporary sacrifice of their rights, to the hazard of maintaining them at the expense of a division. Unhappily, there are some preachers of the gospel, who always stand ready to hail a party that arises for them, and seem to have no remorse of conscience at the crime of creating divisions in a community that has hitherto been peaceable and orderly. Were it the great doctrine of the gospel that were at stake—were the cause of Truth involved in conflict with error, the case would be essentially altered. But it is a controversy about persons—it is a matter of taste, or of personal gratification only, that is in question; and the man, who, for such a reason is willing to sacrifice a congregation, has hardly a claim to the respect due to humanity—much less a claim to the respect due to a minister of Christ. Many congregations have been ruined, and others have been years as brands plucked out of the fire, in consequence of the intrusion of such a preacher, and the obstinacy with which individuals—perhaps composing a majority—have adhered to him.

5. The possession of large funds. Funds are commonly considered desirable. And to a certain extent they are useful, especially when held by such a tenure, as does not allow them to be arrested from their original design. But aside of the fact that they often generate contention, and foster a spirit of worldliness and false security in a church,—they very uniformly become an object of covetous desire, to those in the congregation, whose god is the world, and whose religion consists in going to church once or twice of a Sunday, and ridiculing orthodox and vital piety the rest of the week. A church that has large funds, may rely on being violently assailed sooner or later, by the adherents of some popular system of error—and of being followed up, till by wit or power they shall be compelled to surrender them to the support of a State "teacher of piety, religion and morality." But a church without funds, and with a good degree of living piety, will hold on the even tenor of her way, scarcely molested at all, by those croakers of liberality, who are pleased with the shadows of religion, rather than with its substance, and who will part even with the shadow, unless they can derive help to support it, from orthodox funds. It is proverbially difficult for a rich man to enter the kingdom of heaven. But the difficulty lies in the strength of the temptation, to trust in riches rather than in God. What is true of an individual, is true of public bodies—and it is not less difficult to make religion flourish in a church that has an abundance of wealth, than to make it flourish in the bosom of an individual, in like circumstances. And the source of the difficulty is the same in both cases—the strength of temptation to confide in gold, rather than in Jehovah. The safety of a church is in the Lord alone. Her prayers, her alms, her works of faith, her labors of love, and her patience of hope, secure to her all the peace and prosperity she can desire; and if, when robbed of her funds, instead of saying with Micah, "Ye have taken away my gods and what have I more?"—she will turn her eyes to "the everlasting hills," she shall receive help—the spirit of the Lord shall come down upon her—and "they that made her waste shall go forth of her, and the children which she shall have after she has lost the other, shall say again in her ears,—the place is too strait for me; give place for me that I may dwell."

6. Many congregations have been ruined by trusting in the arm of civil law. They have gone down to Egypt for help, and too late, have discovered that Pharaoh is but a broken reed. Civil law, in support of the church, is of just as much worth as the hope of the hypocrite in support of the soul. It is like the spider's web—and to go to it for security is like the giving up of the ghost. Men cannot be compelled to support the gospel of Christ—they will submit with tolerable quietness to support the forms of religion but not to support religion itself—and any church or congregation that resolves to maintain itself by the strength of law, or perih, is not far from destruction. What is it that gives birth to a large portion of the sectarianism of our land—what is it, that from year to year drives such numbers from our societies, from the house of God, and the means of grace? Say if you please, that it is hostility to religion—but what provokes this hostility? Is it not, the attempt that is made to support religion by compulsory measures? The



Gospel of Christ must be supported by its friends, or it must fail. The church must be its own support—(and they are abundant)—or she must sink. Her enemies will not sustain her—they will not comfort her. They will not cease to cry, "Rash her, Rash her, even to her foundations," till they triumph over her, or constrain her to trust in the Lord Jehovah, with whom there is everlasting strength.

### SABBATH SCHOOLS.

From the Christian Mirror.  
LESSON FOR FIRST SABBATH IN MAY.  
MATTHEW XXVI. 1-16.

Christ predicts that he shall be betrayed and crucified. The chief priests, scribes, and elders consult about his death—a woman of Bethany anoints his head—the disciples are indignant at her, but Christ commends the act—Judas contracts with the chief priests to betray Christ for 30 pieces of silver.

Jesus being thus saying on Mount Olivet, (See ch. 24: 3.) and continued till he entered into Bethany, whither he was going.

The feast of the passover, instituted in commemoration of the destroying angel passing over the houses of the Israelites, when he slew the first-born of the Egyptians.—What is it to betray, or to be betrayed? to be crucified?

Where did the chief priests, &c. assemble? What did they do there? By what means did they conspire to take Jesus? for what purpose? Why? Why would they not kill him on the feast-day? What reasons had they to apprehend an uproar?

Simon the leper—this may be only a surname, or the person might formerly have been leprosy.

Alabaster—a beautiful, bright stone allied to the marble, and so far transparent, that it has been used in some countries for windows. Boxes containing precious ointment, were called by the ancients alabaster boxes, though not made of that stone.—Ointment, oil, or balsam, it was a liquid, or she could not have poured it out.—What were the feelings of the disciples on seeing this? What did they say? What did Christ say to them? What of this act of the woman? Would he have the poor neglected? What circumstances justified this act in preference to appropriating the ointment or its value to the relief of the poor? For burial—or to embalm me, expressing, says Campbell, "rather the intention of Providence than the intention of the person spoken of." What did Christ foretell respecting the future situation, in which this act of the woman would be held?

Judas Iscariot. The word, *Iscaariot*, may mean the man of Kereth, the man who had the bag, the man that cut off, or the man of the bribe. The reward of his treason, was the common price of a slave.

REFLECTIONS.

1. The precision, with which Christ foretold the various circumstances which attended his death, and the manner of it, justifies his claims to divinity. He disclosed what was in the heart of Judas; but who can know the heart except God?

2. That Christ, with a full and minute knowledge of the agonies of Gethsemane and the cross, should still persevere in completing the work of redemption, demonstrates the greatness of his love for our immortal souls.

3. Our everlasting love is due to him who endured sinners' lusts; And pitied rebels, when he knew The vast expense his love would cost.

4. Christ's example should teach us to familiarize our minds with sufferings, and thus to anticipate them, that so we may not sink under them, when they fall upon us.

5. In the consultations of the priests, scribes, and elders, we see with what deliberation malice, men armed by envy can plot the destruction of others. And hence the awful danger of ever suffering any passion to gain the ascendancy in our breast.

6. Christ has a claim to whatever is most precious to us. Nothing given to him by his cause, should be considered as *wasted*, whether it be time, money, or affection.

7. When we do any thing for Christ or his cause, we are not to be surprised, if, whether the act itself, or the motive, escapes without censure. Others will find very plausible reasons for not approving it. "It is no new thing for him to afflictions to shelter themselves under specious covers; for people to shift off works of piety under color of works of charity."

8. Special works of piety, the occasions for which cannot often arise, must not yield to those duties which are daily obligatory, and for performing which there is daily opportunity.

9. To have a memorial in the records and traditions of the church of Christ, is a more desirable distinction, than the immortality, which the world confers on her poets, heroes, and philosophers.

10. What availed infancy attached to the name of Judas? How deceitful, how deeply damning is the love of money! The son of Judas is deservedly considered as base beyond description in his motives vile. But how many since his time have walked in the same way; and, for the sake of worldly wealth, renounced the religion of their Lord and Master, and sold Jesus, and their interest in heaven, for a short-lived portion of secular good!

### REVIVALS.

From the Vermont Chronicle.

#### REVIVAL IN WALLINGFORD, VT.

DEAR SIR,—The Lord is visiting both my church and people in a most glorious manner.—Some time in February, if I am correct, there were two or three cases of seriousness, which terminated in hopeful conversion; but they were a little way out of the village. About four months since, our little prayer meeting, which we had been accustomed to hold of a Saturday evening, became suddenly crowded and awfully solemn. There was an uncommon readiness, in all who attended, to bend the knee with the people of God, when they prostrated themselves before him to pray for sinners. Here, I ought in justice, both to God and man, to confess what has been remarked within four weeks past; that, at that time, *this place and people* would have been the last to be selected for a place upon which God would pour out his Spirit. Subjects, as distant from religion as the eastern desert, seemed wholly to occupy the public attention. Every man had his separate interest; and unhappily, seemed to feel and act, as if it could not be secured, but at the expense of all others. This remark is too true of both church and people.

At one of our social prayer meetings, held, as above remarked, on Saturday evening, the inquiry was made: "Who is on the Lord's side?"—For it was pretty generally thought that every other "side" had at least one on it. And O, what a sight! It appeared impossible for any one to speak, the presence of God was so manifest. Several were brought that night to bow before God for the first time. The next day, (Sabbath) was still and solemn, as the last day of time. A few days before this, I had appointed an inquiry meeting; and three only attended. The next week there were six, the next 23, and the next 30.—At this time, I found it necessary to inform those who were entertaining hope, that if they should attend, it would not be possible for me to say any thing to them, since my health was very poor, and my condition for conversation rendered doubly painful from the effects of medicine.—Here I should be glad to give you some idea of our Saturday evening meeting; but it would be a mere shadow were I to give it. There is little doubt, however, that it will be remembered by all who were present, so long as a recollection of any thing remains to them in time or eternity. O, sir, it would have done your heart good, for it would have converted you into a child, in some respects, to have been with me a twelve or fifteen days past. During 8 or 10 days, there was scarce an hour in which there was not one or more in my room, making inquiry what they could do for eternal life. And I sometimes thought, that if *tears* could atone for their sins, there would be but little need of any further step to be taken. "I am a poor, lost sinner," was the uniform answer. And they appeared to feel what they said.

O, it would do your soul good, and furnish, (if a supplement were necessary) an additional evidence, that revivals of religion are the hope of the church, to see now, every Sabbath morning, as soon as it is light, group after group of young converts, male

and female by themselves, gathering together, to spend an hour or two in prayer. Time was, when it was a difficult thing to find time or inclination for prayer; but that time, with us, was forever past. There is scarce an assembly with us at present, which is not either intended for a circle of praying souls, or turned into a prayer meeting before it breaks up.

The present state of things is something different from what it was at first. There is not so much apparent, though, I should think, as much real feeling, now as at any previous time. The number of those who indulge a hope, and whose walk compels us to hope for them, I am not able to tell. It probably is about 30. The number of those who are serious, or in other words, seeking, I cannot say. Probably, there are not so many of this class as at some period past.—The number of those who have either obtained hope, or come out with a previous one, includes every age, from 60 down to seven or eight. The revival as yet has reached over only a small portion of the town. The Lord extend it, till it shall reach your region and village.

If I had time, I should be glad to give you a history of a single Saturday evening meeting.—And perhaps I may have. Let me invite all your readers to have a little prayer meeting, both Saturday night, and Sabbath morning. And when they ask to have a revival of religion commence immediately with them and their neighbours—let them be willing to have that prayer answered. That appears to be all that is necessary. God will do the rest.

TIMOTHY W. HOPKINS.  
Wallingford, 14th April, 1829.

### RELIGIOUS INTELLIGENCE.

#### THE IMPROVED CONVERTS.

The Rev. H. D. LEEVES writes under date of January 27 1829, as follows:

"Mr. Barker writes to me thus from Smyrna, under date of December 17th:—John Baptist, the Jew who is become Christian, has just arrived here. My occupations in preparing for the post, which leaves Smyrna in two or three hours, have prevented me from yet seeing him; but Mr. Hartley, who just now called on me, tells me he is pleased with him more than ever. He is uncommonly zealous, and has converted four or five Jews, and several Armenians. The other Christian Jew is at Constantinople, and is very steadfast in the faith. His fervor is great in conversing with the Jews on Christianity, and the Armenian patriarch had a great deal of trouble to keep him from preaching to the Jews, which he was afraid might compromise him, and bring trouble on his (John Baptist's) head again. This is very promising."

"You may conceive the satisfaction I feel at perceiving, that the strong hopes I always entertained concerning this man, that God would at length make him a blessing to his countrymen, are so likely to be realized. I rejoice also that Mr. Hartley, at whose hands he received baptism, is now at Smyrna, to strengthen him by his instructions and advice, and to co-operate with him in his zealous purposes."

"What Mr. Barker mentions of his having converted several Armenians, proves that he is faithful to the simple truths of the G.ospel, which he had been taught, and which he had learnt from the New Testament."

"I learn that David, or Peter, the one who renounced his faith, was delivered from the Bagnio not long after the other two, through the interest of the Jews, and that he is now living among them at Constantinople." [Jewish Examiner.]

#### EXCURSION FROM MALACCA.

We find in the Malacca Observer of June last, an account by one of the missionaries stationed there, of an excursion into the interior. The character of the Malays dwelling in the interior is represented as far better than that of those who have had free intercourse with Europeans. The writer and his companions almost invariably met with a simple, unassuming, and open-hearted spirit, that surprised them.

The excursion was to the mines of Sungai Hjong, at which about 600 Chinese are employed.

"We gave away all our Tracts and Scriptures amongst the miners; the demand was ample, and we felt rather short of inadequate supply, their number being greater than we anticipated. The Scripture sheet Tracts were very acceptable, and we had the pleasure of seeing three or four of each sort posted up in the large and respectable houses of the different King Sees. The Chinese are fond of ornamenting their dwellings with maxims, moral aphorisms, and sentences of an idolatrous nature written in large characters (sometimes in gold) on pieces of white or red paper. The door posts and lintel, on the outside, and the most conspicuous parts of the wall within, particularly near the family shrine, are often literally covered with them. Our sheet Tracts were put up with the utmost readiness, and that not ignorantly, for they were perfectly aware of their contents. And most of them were pointedly directed against idolatry, being extracts from the decalogue, Psalms and the prophecy of Isaiah, setting forth the majesty of the Supreme Being, the Lord of heaven and earth, and levelling against idols, and all who make and serve them, the keen shafts of pungent satire. They have thus unwittingly received the ark of the mighty God of Israel into their houses, which through his blessing may prove as destructive to their idols as it did to Dagon among the Philistines."

#### FROM THE KINGSTON U. C. ADVOCATE.

#### CONVERTED INDIANS.

Died at the Mission Village, River Credit, on the night of the 14th inst., after a short but severe illness, James Ageatus head chief of the Mississauga of this part of Lake Ontario. Ageatus was the second chief who embraced Christianity. His life was exemplary and his character amiable. Benevolence and humility were the most prominent features of his piety. He was also remarkable for the length and fervor of his private devotion, generally performed in an audible voice. His custom was to rise very early before his family, and when the weather permitted, to retire to some sequestered spot, where he spent a long time in earnest prayer. One young man, told me that he often took much pleasure in standing near to listen to the good chief, while thus engaged. In distributing the annuities and presents from the government, Ageatus was always observed to give the largest portions to the poor. His illness was attended with delirium, but during his lucid intervals his general answer to questions relative to his religious state were, "that his heart went constantly to God and that he had no fear." To a class leader who the morning before his death asked him respecting his trust in God his Saviour, he answered "he stands close by me."—Ageatus was interred by the side of Capt. John the second or War chief, who died a few months before him. Capt. John was the first chief who embraced religion, which he adorned by the uniform tenor of a holy and useful life. He died a most triumphant and happy death, and was soon followed by the subject of this communication. "Lovely were they in their life and they were not long separate in death." Often did they express their gratitude to God that they had lived to see this day and the wonderful things he had done for their people. They have now escaped the white man's injustice. Light rest upon the bosom of these redeemed souls of the forest, the clouds of the valley.

River Credit, March 20th, 1829.

The London Baptist Magazine for March, contains an account of seven Baptist Churches that have been formed within a few years in the North of France.

### BOSTON RECORDER.

THURSDAY, APRIL 30, 1829.

#### REMARKS ON CONTROVERSY, APPLIED.

We should not have been led into the train of reflections on controversy, which we have lately published, if we had believed there is need for some one to sound an alarm on subject in the evangelical churches of this portion of country. Perhaps the bearing of our remarks is sufficiently obvious; but we have partly promised application, and are apprehensive that it cannot be efficacious if it be direct and faithful. We do mean therefore to be understood to say that religious controversy has been for too prominent in this community, and that orthodox Christians have become far too deeply engaged in it.

We begin specifications by saying, that in this cause we exclude ourselves; or rather our paper. Sometimes we have transgressed; at others, our correspondents, with permission. Sometimes that permission has been given reluctantly; at others, with a ready mind. And while we create ourselves, we do not wish to find palliations or excuses, but to bear every iota of blame which belongs to us. We do however believe, that others have outstripped us in this race; that we have incautiously fallen in with a current that has borne us onward too far; that we have imbibed *spirit of the times*, and have helped to swell and incite it, though it received its original and vehement impetus from other sources.

Let us be understood, as to the purport and extent of our censure on the *times*. We do not condemn those who re-monstrated, *Abolitionism* was undergoing a gradual introduction among us in a clandestine manner; or those who at any time rent the rail from its hidden deformities.

We do not condemn those who have met in the open field of argument since it has thrown off the mask and avowed its character. We do not wish to have the gospel forces drawn in, while the enemy of the truth is forming an alliance with all the hostile hosts of error, and even arranging the armies of fidelity under Christian banners. We cannot regret a violation of the truth which the gospel most explicitly demanded, and which God has evidently blessed for the furtherance of the kingdom of his Son. We do not plead for cessation of arms; for though the enemy is often discomfited, still he is in the field, and Christ still requires us not to shake him of him or of his words in the midst of such a generation.

Our objections, not against the commencement and continuance of the present controversy, but against the fact that it has become the all-engrossing subject. It is made most prominent in the sacred press, and particularly on the more public occasions. The press teems with its productions, and the land of zeal and buoyancy disperses far and wide a surplus of them, after the eager controversial appetite of the population has supplied itself. The spirit of controversy actuates, to some extent, even the various benevolent societies; and pervades our clerical meetings and the very schools of the prophets. It occupies the reading, the thoughts, and the conversation of many private Christians, and of no small portion of our congregations. Every thing bows to the supremacy of this mighty enterprise; every thing becomes involved in the pending contest.

The natural and unavoidable consequences of this excess, have begun and we fear have only begun, to be seriously felt. The first bad effect is upon the minds of the persons thus engrossed. They become dissatisfied with the plain practical truth that sanctifies the soul, and live by the fictitious stimulus of gospel contention. They come to account wit and raillery, and acute controversial powers, more valuable than the most eminent talents that are not polemically employed. They esteem, in themselves and others, the valor and prowess of the combatant, more highly than the whole catalogue of the milder Christian graces. They almost feel as if zeal for the faith, would compensate for the want of the love of God and evangelical obedience. They forget, that what is *zeal* for the truth, is also required that we be humble, and holy, and devoted with all our soul to Christ. It is now a great thing, if a man overpowers an opponent or demolishes a heresy; but in God's account, "he that winneth souls is wise, and they that turn many into righteousness shall shine as stars" in the celestial firmament. In fact the winning of souls to Christ, and the building up of the churches on their most holy faith, have become matters but of secondary concern both with ministers and people; while the state of the contest between truth and error is all in all. These remarks, we well know, do not universally apply; but do they not describe the real state of feeling which *extensively* prevails? Is it not eminently the fact, with many who lead in these things, and whose influence is great? Is not this a prominent spirit among us, and is it not spreading more and more?

Another effect of being engrossed with controversy is, that the controversy itself is conducted injudiciously, and soon degenerates into an unbalanced and injurious contest. It seems impossible for men to devote themselves to any subordinate interest, without raising it to undue prominence, and thus deranging the beautiful symmetry which God has ordained. So while this matter under consideration is made the chief concern, it deranges the operations of the church and introduces an unnatural and unscriptural confusion. Thus it comes to pass, that this "great and all-important subject" takes the place of spiritual and practical preaching and conversation; obtrudes itself often where it is neither needed nor desired, and thus defeats its own object; degenerates from a true zeal for the Lord of hosts, and becomes a secular of not a political contest; and brings the holy affairs of the kingdom of Christ into a degrading and polluting alliance with the world. Such are obviously some of the effects already apparent; and if the evils are not arrested, they will increase and multiply till the desolation will be tremendous.

We have one peculiar admonition in providence, which ought to bring us to a solemn pause. The influences of the Spirit are withheld, and there is a most alarming infrequency of revivals of religion. The difference within two years, or even one, is exceedingly great. The fact will not be doubted. All will admit that some cause exists, why the rain of heaven is restrained, and that inquiry should be made to ascertain the cause. For ourselves, we cannot resist the conviction that our contentions have grieved the Spirit and obliged him to withdraw. Other causes doubtless conline with this; but it would be difficult we apprehend to point out another, that has been so prominent in its influence on community and borne against us so strong a testimony in heaven.

These remarks are made with freedom, because the solemn exigency requires it. They are made with the indulgence of the kindest feelings towards our brethren, both because we ourselves are partially in the same transgression, and because we believe their intentions are right and their aim the glory of God. We do not intend to be "fierce for moderation," or "fight to keep the peace." Our object is friendly admonition, and we doubt not it will be received in that character. Our only fear is that our voice will not be regarded; and our greatest joy will be, to perceive that our labor has not been in vain.

Recorder of April 2, 9 and 16.

#### NEW PLAN FOR SEAMEN.

We have observed a plan, which is recently adopted by the Rev. Mr. Greenleaf, Seamen's Preacher in this city, for obtaining friendly intercourse with those who attend upon his preaching, and for applying the various means within his reach for their conviction and salvation. He has taken a small room, at No. 8 North Market Street, where he remains during several hours of the day, to receive the mariners who may think proper to call upon him. There he keeps Bibles, Sailer's Magazines, Tracts, Religious Newspapers, and every religious publication which may be presented and which is adapted to that specific purpose. There he is ready to converse with all who come, whether they

are professors of religion, or serious inquirers, or applicants for books, or such as desire to communicate or acquire information concerning the true interests of seamen. So far as we know this is a novel plan; but it appears to us remarkably judicious and practicable. It secures the preacher some association with his hearers, which he could not have so well at their boarding houses, or vessels, or any other place; it secures it in a very unexceptionable manner, and so as to render it more entirely voluntary on the part of the seamen. It bears also, as far, the test of experience, several hundreds having called already, and some of them more than once. Mr. G. registers the name of every seaman who comes in, and other particulars, which will doubtless be very useful to them, and also assist him in his benevolent and glorious labors. We cannot but rejoice at the prospect of great good as likely to result from the adoption of this measure; and would suggest to the benevolent, that it is highly important the room should always be well supplied with Bibles and a variety of well selected Tracts.

#### SOCIETY FOR THE DIFFUSION OF USEFUL KNOWLEDGE.

At a meeting of gentlemen, held at the Huntington Committee Room, April 17th, measures were taken to form a Society with the above designation. Rev. Dr. Lowell was chairman of the meeting, and Dr. Stephenson, Secretary. The address to the public is signed by 30 respectable gentlemen, a committee for that purpose. They have sent out a constitution, "for the signature of all those who are interested in the wider diffusion of useful knowledge," with the following preamble:

"A number of gentlemen who feel interested in the promotion and diffusion of useful knowledge, have held several meetings to consider the expediency of forming an Association for the purpose of advancing these objects; and the undersigned have been appointed a Committee to form such an Association, and to recommend it to the patronage of the friends of popular education."

From the infancy to the age of seventeen, the means of education provided in this city by public institutions and private enterprise, are ample. From seventeen to the age when young men enter on the more active and responsible duties of their several stations, sufficient opportunity does not appear to be afforded for mental and moral cultivation. At this period of life, when the mind is active and the passions urgent, and when the invitations to profligate amusements are strongest and most numerous, it is desirable that means should be provided for the young man referred to, but at the same time will prepare them to engage more understandingly, with a deeper interest, and with better prospect of success, in the pursuits to which their lives are to be devoted.

The existing deficiency of such means is clearly a subject of regret, and the undersigned are of opinion that this deficiency may be most easily and fully supplied by courses of Lectures delivered in different parts of the city, under the auspices of a Society, whose sanction may secure to the Lecturers employed, the confidence and resort of the public.

It is proposed that the first course of Lectures should be given to those who are engaged in Trade and Commerce; and that they should include the subjects of Universal Geography and Statistics, and of the Moral, Natural, Political, and Legal Sciences, so far as they may be connected with commercial transactions.

Should the attempt to convey such instruction be as successful as similar efforts in other cities have been, it is hoped that the Lectures may be made more general in their objects and in their application."

The Constitution provides that the object of the society shall be, "to promote and direct popular education by lectures and other means;" and that "to the Managers shall be confided all the concerns of the Society, with authority to establish courses of Lectures, to appoint Lecturers, and fix the compensation, the time and the place; and in general to devise and execute such measures as may best promote the object of the Association."—The other provisions of the constitution are concerning the officers, admission of members, &c.

At first view some persons may apprehend a partial interference, between the statements of this Society and those of the projected Boston Lyceum. But it will be seen on reflection, that the objects are very distinct from each other. The Society holds forth no object definitely, but to provide and direct Lectures. The Lyceum, though it avails itself of Lectures occasionally, has several other important and efficient modes of operation, and several other leading objects. The two institutions therefore, instead of interfering in the least degree, may be mutual helpers in the common cause. While the Society provides Lectures, the members of the Lyceum with others may attend them; the additional and independent operations of the Lyceum, on the other hand, will provide an attentive audience for the Lectures beyond all other means that can be adopted. The friends of the Lyceum will rejoice to see the Society prosper, and will feel a new impulse in their own undertaking.

#### BOSTON LYCEUM.

A large and respectable assembly of ladies and gentlemen convened in Hanover Church, Thursday evening of last week, on notice given the Sabbath previous in several churches in the city, to hear statements and take measures in relation to the introduction of the system of popular or mutual improvement, designated by the general name of the Lyceum. The meeting was opened, by an appropriate prayer from the Rev. Dr. Jencks, who was immediately after, called to the chair. Mr. G. V. M. Forbes was appointed Secretary. Rev. Asa Rand, who is chairman of the state committee on the subject of Lyceums, addressed the meeting at some length, appropriately explaining the subject and recommending it as calculated to promote habits of thought, and to advance practical science beyond any mode of instruction in general use. He was followed by Mr. Josiah Holbrook, Mr. Amasa Walker, and the Rev. Dr. Beecher. These gentlemen made felicitous and impressive speeches—and the American Lyceum probably never stood so high in the estimation of a very intelligent assembly, as when the several speakers were pleading the cause of mutual, popular instruction.

Mr. Walker proposed the following resolution which was unanimously adopted:—  
Resolved—that a committee of five gentlemen, be appointed, to take into consideration the expediency of forming a Lyceum in this city, report such facts and take such measures in relation thereto, as they may deem expedient. After the appointment of the following gentlemen to the committee, the meeting adjourned.—Rev. Asa Rand, Mr. Amasa Walker, Mr. Thomas A. Davis, Rev. Howard Malcolm, and Deacon Ensign Lincoln.

#### GEOLOGY FOR INFANTS.

A greater or more unfortunate mistake never became current, than that natural science is above the comprehension of children. Almost the whole success of infant schools is owing to the introduction of Natural Philosophy, in the most extensive sense of the word, illustrated by specimens, apparatus, &c. Natural History of animals, and of plants, geometry, chemistry, geology and every other science is exactly fitted to interest and enlarge the infant mind. A most striking proof that children can comprehend the interesting and practical science of Geology, was presented the other day in an infant school in this city. Specimens of some of the rocks of New-England, and the several simple minerals which compose them, were shown to the little pupils and a variety of questions asked respecting their names, ingredients, uses, &c., which were answered with such promptness, and animation, as to leave it doubtful which was most called into exercise, their minds or their hearts.

#### RECOMMENDATION OF THE MANAGERS OF THE MASS. SABBATH SCHOOL UNION.

At a meeting of the Board of Managers of the Massachusetts Sabbath School Union, holden on Friday, 17th of April, the following resolution was unanimously adopted. Resolved, That this Board recommend to each Conference of Churches or Association of Ministers in the State belonging to the denominations connected with this Union, to organize themselves into Sabbath School Unions, Auxiliary to the Massachusetts Sabbath School Union.

The Baptists and Congregationalists in Boston have organized themselves into distant Union Auxiliary to the Massachusetts Union. The Conference of Churches for Taunton and vicinity has done the same.

There are important advantages in having each Union formed in connexion with a Conference or Association. It will be a saving of time to ministers, as they will be on the ground at the annual meeting, if it is holden during the sessions of the Conference or Association. The more anniversaries are united with these meetings, the deeper interest will be felt in each.

We would not have this recommendation break up Unions which have already been formed embracing both denominations unless they shall think best.

### TRACTS IN NEW-YORK CITY.

At the meeting of the Directors of the City Tract Society, on Monday last, report was made of the first attempt to supply all the families in the city with Tracts. Mr. De Vinne's Tract on the Sabbath was selected, the Ward, except the twelfth, were divided into districts, and about five hundred distributors employed, nearly half of whom were ladies. The Twelfth Ward is not yet organized. The Eighth Ward was reported to be divided into districts, in which thirty-eight ladies and nineteen gentlemen were employed as distributors; number of families 2,819. Tracts distributed, 3,819; families that refused to receive the Tract, 43. From several of the other Wards the reports were also complete, and for the present month they will probably all be so. Of those who refused the Tract were unable to read at all, others were Foreigners unable to read English, and others still religious men, strenuously opposed to all such efforts to do good. In some of the Wards, many Tracts were left at stores, shops, and offices.

To leave a Tract at each house was by no means considered the whole duty of the distributor. Religious conversation was often naturally and profitably introduced, families destitute of the Bible were supplied, and children were engaged to attend Sunday and Infant schools. Our limits permit us to mention only a few of the most interesting and highly encouraging circumstances reported.

A distributor in the First Ward was asked for a Tract, and gave it with a wish that the receiver would read it. "I have not time," said he, "but I will carry it home and my wife will read it to me." Ah, answered the distributor, the wife will be left to read the Bible to the husband, and the husband the Tract and other good books; that is all very good, but that goodness is not transferable—do read it for yourself."

One woman, a professor of religion, said she did not know what she should do with the Tract, but she would read it, as she had been used to attend public worship. She mentioned the peculiarly solemn effect produced on her mind on morning by finding the Tract, "Sin no More," under the door.

The report from the Fourteenth Ward says, "The undersigned of the district, in that Ward, have been engaged to prosecute this labor of love, and no one of them is willing to relinquish the service or consign it to another. A widow, says a distributor, on being told the object of our call, said she rejoiced at what was doing, for she believed Tract had been the means of saving souls. More than ten years since, having spent her previous life in impiety, she wept her Bible, which before was a sealed book to her, now unfolded its truths in all their amazing import. She is now a member of an Evangelical church in this city." Two other individuals are mentioned by distributors, who referred to the same Tract as the means of their conversion.

"We have found," says the report from the Eighth Ward, "a great variety of feelings, and families belonging to several different denominations; but from observing many who have been living in vice, struggling with convicted consciences, and indeed some who seemed to feel very deeply for their sins and to be greatly in need of instruction, we felt not only that this Tract was needed, but that in this district there was also a field for much usefulness open to Christians and Christian ministers. Some expressed a desire to converse with a minister of the Gospel, and one earnestly requested us to pray for her. In offering a Tract to one young woman, we noticed that it was received with undisguised coldness, and on inquiry found that she was a Universalist. When we mentioned that we expected to see her again next month, she said, with much determination of manner, that we need not—it was unnecessary. We told her she was welcome to leave our family. 'Very well,' she replied, 'you can call, but I have a right to my opinion.' We turned to several small children, expressing a sincere hope that those little ones might be saved, and were about leaving her with one or two remarks, when she suddenly burst into tears, and said she would certainly read the Tract, or any good book."

The numbers of the Shipping Committee had distributed since the last reports, Tracts to the amount of about 43,000 pages. One of the distributors met with a Captain of a vessel from Martha's Vineyard, who said he had for the last 14 years been fishing on the North West Coast of Newfoundland, and expressed great pleasure in receiving Tracts. "For," said he, "the people where I go are always very anxious to get them; the first inquiry they make is for Tracts." The Captain of one vessel treated the distributor rather rudely, and refused to permit any Tracts to be put on board, although the vessel was bound to receive as many as she could. Generally, however, officers as well as crew received the Tracts with manifest pleasure. One Captain, a member of a Tract Association, said he made it a point to have Tracts always on board; he sometimes had occasion to admonish his men, and found from experience that he could do it most effectively by means of a Tract. "Very good," he said, "you can call, but I have a right to my opinion." We turned to several small children, expressing a sincere hope that those little ones might be saved, and were about leaving her with one or two remarks, when she suddenly burst into tears, and said she would certainly read the Tract, or any good book."

The Committee for the Society of Human and Criminal Institutions reported that arrangements had been made with a pious individual in the Bellevue Hospital, for the regular circulation of Tracts among the patients. There are constantly, it was stated, those among them who desire the converse of a Christian, and some actually die without religious instruction. The Committee for the Society of Human and Criminal Institutions reported that arrangements had been made with a pious individual in the Bellevue Hospital, for the regular circulation of Tracts among the patients. There are constantly, it was stated, those among them who desire the converse of a Christian, and some actually die without religious instruction. The Committee for the Society of Human and Criminal Institutions reported that arrangements had been made with a pious individual in the Bellevue Hospital, for the regular circulation of Tracts among the patients. There are constantly, it was stated, those among them who desire the converse of a Christian, and some actually die without religious instruction.

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## YOUTH'S COMPANION.

## NEW TESTIMONIES.

It is some time since we have published any of the favorable notices of the *Companion*, which we are frequently receiving. As it is now near the close of a volume, we intend to publish the following which have lately come to hand.

A gentleman who sent for 16 copies of the next volume, writes, "I have been reading it with much interest, and I am sure that 'one dear child' among our readers of the last year, 'has been called to her eternal rest.' He adds: 'Such a paper, placed in the hands of children at an early age, will, I believe, do more towards the formation of a moral and religious character, than any other single means now employed in early education; and I would not on any account have my children deprived of the benefit of it.' My little boy was much concerned last week, because no papers came, except for himself and C. G. [The time of the others had expired, and the order had not been renewed.]

The following is from an educated and pious gentleman of one of the Indian tribes.

"I am a subscriber for your interesting little paper, 'Youth's Companion,' which comes to me in my name. I intend it particularly for my young sisters—and as they take a lively interest in reading its contents, I wish it to be sent directly to them. I think if it comes in their name, they will find a greater interest in it."

"Our father's children are five sons and three daughters. He and our mother were both brought up in ignorance, and are now to this day unacquainted with the English language. They however took an early interest in the improvement and education of their children, and the missionary schools having commenced operation, they availed themselves of the advantages resulting from these benevolent establishments. We were therefore sent to school, where we learned the English language, and by the blessing of God, we have all, with the exception of the two youngest, attained to some degree of proficiency in the English language. When I returned from the north in the year 1823, my sisters who now take the 'Companion' did not know a word of English. Our good mother is a pious woman, and is a member of the Moravian church. Two of her children are members of one of the churches under the care of the American Board of Foreign Missions. This is one of the happy effects of Missionary efforts. If I had time, I could tell you many other things to show, that attempts to civilize the Indians are not altogether unproductive."

**The Third Volume of the "YOUTH'S COMPANION,"** will commence on the last week in May. The price being but one dollar a year, in advance, it is necessary, that all letters on the subject should come free of postage.

## For the Boston Recorder.

## UNITARIAN PREACHERS.

**Mrs. Editors.**—I was the author of the communication under this head, in your paper of March 26th, concerning sermons heard in New York and Boston which appeared to the hearer either the same or extremely similar. I perceive by your paper of April 21st that the preacher referred to in Boston claims the sermon which he delivered as his own original production, written immediately before its delivery, though the text and some of the expressions were as alleged by me. I learn also by the letter from the Rev. W. Ware of New York, in our last issue, his assurance, that a "Sermon from Prov. 19, 2 was never preached" in his church or in that of the Rev. Mr. Lunt. Some of my assertions are called in question, and I hasten to correct and explain my first communication.

I was not myself the person who heard the sermon, but a responsible friend of mine, who I thought it very proper to effect from a friend of the most perfect veracity and of elevated standing in Society who did hear them. Supposing the publication might be useful, I prepared the communication which I forwarded to you, and which contained the substance of the statement which he had made to me. He contended for the propriety of his minister preaching the sermons of others; I thought it worthy of being laid up for future reference. Since I saw Mr. Ware's letter I have obtained my friend's explanation as early as practicable, and make from it the quotations which follow.

Having stated that he attended meeting in the church in Chamber Street, and learned from a gentleman who accompanied him that the preacher was Mr. W., he proceeds: "His text I do not recollect. His subject was knowledge and the advantages of education. I thought it very good sermon. Being soon after in Boston, he is invited to attend Mr. Ware's meeting. He says, 'Soon after the sermon was commenced, I was struck with the thought that I had heard the same before. I pondered long in my mind and watched the expressions of the preacher more closely; and before he closed, it occurred to me that I had heard the same sermon by Mr. Ware in New York. The coincidence was so exact, and the general tenor so near, that it appeared altogether improbable that they could have been written by two different men. The particular expressions or ideas that now occur to me as exactly coinciding with those of the subject were several coincidences, which I did not include before, and which are not necessary to my vindication now.' He proceeds: 'I really thought it at the time to be the same sermon I heard from Mr. Ware. It is possible I am mistaken. I cannot be positive. The nature of the subject will not admit of it. It is difficult to identify a sermon. I repeat it; I may be altogether mistaken; but it will require strong evidence to remove the impression from my mind.'

It appears from Mr. Ware's letter that my statement concerning the text was erroneous, which is accounted for from the fact that my friend had no thought of a coincidence till the sermon had commenced, and did not recall the New York sermon for some minutes after. That there was a remarkable similarity in the two sermons, I think the public can have no doubt.

## QUESTIONS.

**Mrs. Editors.**—Why is it, that the phrase, "A nation shall be born in a day," is so generally quoted as scripture? If you will send your efforts to reform this abuse, you will much oblige.

What Proof have we that the persons spoken of in Acts 6 as set apart to attend to the care of neglected widows were Deacons?

## CARDS.

The American Tract Society Boston, hereby acknowledges the receipt of *Twenty Dollars* contributed by the Monthly Concert in Enfield, Mass.—*Twenty Dollars* of which is contributed by the Rev. S. W. CLARK a life Member of the Society.

Consider the urgent calls on the American Tract Society to supply the destitute population of the West and of its vicinity, a Young Lady of Boston proposes to aid its funds in making herself a Life Member of the Society. *Twenty Dollars* provided nine others will make a similar donation within six months. Boston, April 20, 1829.

**Mrs. Editors.**—Conditional offers, like the above do not, generally, I apprehend, promote the cause of Christian benevolence. Too often the probability of the fulfillment of the condition is so small that it fails to excite any interest; and sometimes too a wrong impression of the actual receipts of a Benevolent Society is made upon the public, from serving these repeated offers, and presuming they are complied with, whereas very few have ever been met upon the proposed conditions. But it is believed there is sufficient benevolence with ladies of this vicinity to enable the Society to say that one conditional subscription has been filled, as much has been done in other places; it may be done in Boston, and it will be done if a few individuals will allow the wants of the destitute to come up before them, and they feel their responsibility, "to do good as they have the power." The Providence of God shall give them opportunity. And will not this offer assist the Young Ladies of our neighboring parishes the property of their enabling their Pastors' wives to send in their names as subscribers, by contributing the sum necessary and presenting it them for that purpose.

The Subscriber hereby offers his grateful acknowledgments to the following persons for their respect shown to him by their donations to constitute him an honorary member of the following Societies.

To the Students of Monson Academy, who raised among themselves in April last *Ten Dollars* to make him a member of the Mass. Sabbath School Union.

To the Ladies of Monson, who in June last appropriated *Fifty Dollars* raised by them to constitute him an honorary member of the American Board of Com. for F. Missions.

To the Students of Monson Academy, who have, among themselves during the present month *Forty Dollars*, to constitute him an honorary member of the American Education Society.

Such expressions of respect coming from friends, and pupils in particular, unasked, are peculiarly gratifying, and cannot fail to strengthen the bond of Union between them and their instructor while it is hoped they may have the effect to render him more faithful in the duties of his station.

Monson Academy, April 11, 1829. SIMON COLTON.

The Subscriber takes this method to acknowledge his obligations to those Gentlemen of his Society who generously contributed *Fifty Dollars* to constitute him an honorary member of the American Board of Commissioners for Foreign Missions.

Bazorg, Mr. April 14, 1829. WARREN FAY.

The subscriber tenders his grateful acknowledgments to those Ladies of his Church, who have contributed *Twenty-five Dollars* to constitute him a Life member of the "Boston Friends Friend Society."

Charlestown, April 25, 1829. WARREN FAY.

## RELIGIOUS SUMMARY.

A letter from an American gentleman in Malta (Mediterranean) dated Jan. 1, 1829, says, "Messrs. Bird, Goodell, Nicolayson, and Smith (American and English missionaries) are here, together with their families. Messrs. Bird and Nicolayson contemplated a voyage to Tunis and Tripoli, and even engaged a passage; but as yet, circumstances have prevented their departure."

From the report of the Madagascarian Missionary School Society, (formed under the patronage of King Radama,) for 1828, it appears that the number of schools under its care is 28, containing 2,309 scholars, who are instructed by ninety teachers and assistants. More than a thousand young people have left these schools, furnished with such an education as they could afford, and more than one hundred of them have become teachers. Since this report was made, the number of schools has been increased to 30, and upwards of twenty others have branched out of those specified in the report.

The Committee of the London Society for Promoting Christian Knowledge, have advised on a thorough revision of the publications of the Society, making such alterations in the list and additions to it, as the times seem to demand. Some time since an active member of the Society withdrew his support, because the Committee refused to strike out some (to him) highly objectionable passages in works which they had long circulated.

Several members of the Established Church in Ireland have formed themselves into a Society for Home Missions. The laborers employed are to preach not only in this parish of the establishment but may be opened to them, but other places where it shall be found possible to collect a Roman Catholic audience.

The Rev. Dr. Brown acknowledges, in the London Jewish Expositor for March, that £105 were received for the American Society for Meliorating the Condition of the Jews.

The Rev. H. F. Burder, has published "Pastoral Discourses on Revivals of Religion, together with a Statement of Facts and Documents relating to American Revivals." The work consists of 365 short sermons, and is spoken of in the highest terms.

The Rev. William Jay, has published, in two octavo volumes, "Morning Exercises for the Closet: for every day in the year." The work consists of 365 short sermons, and is spoken of in the highest terms.

The Letter of Dr. Griffin on the Causes of American Revivals, which appeared in our paper last Winter, is published in the London Evangelical Magazine for March.

The London Evangelical Magazine notices the formation of the General Union for Promoting the Observance of the Christian Sabbath, formed last year in New-York and says: "the address of the Union is so excellent and impressive, that we propose to give it an early insertion."

The Bishop of Quebec has recommended to his clergy to establish clerical Associations, for their own spiritual improvement and the benefit of their people. Clerical Associations in the United States have considered such meetings fanciful and set their faces against them.

At the late annual meeting of the Virginia Bible Society, it was found that, in accordance with the resolution adopted by the Society last year, to supply with the Bible all the destitute families in the State, several Counties had been explored and supplied, but that greater efforts were necessary in order to accomplish the great object. It was therefore resolved to open a subscription, "to raise the sum of five hundred dollars, for the purchase of Bibles, and to employ a special General Agent, to be appointed and commissioned by the Managers of this Society; whose duty it shall be under their direction, to take the superintendence of the work of universal supply—appointing subordinate agents, corresponding with auxiliary and other Societies, and with benevolent individuals—visiting different parts of the State, and performing such other services as the work may require."

The Managers of the Petersburg (Va.) Bible Society mention in their last Report, that a few men were found by their Agent, who refused to allow their wives to retain the Bibles given them. This, says the Visitor, is one of the many circumstances that might be adduced to illustrate the intolerance of religion.

**Lexington, Ky. Female Bible Society.**—The object of this Society is, to supply every poor family in the town with the Bible, though its efforts are not confined within those bounds. Its 6th annual report was rendered March 30th. For several years, the number of destitute was from 10 to 15 in a year; the last year it was but 8. It was requested the parent institution, to consider the destitute of Kentucky; and has given its surplus funds to support one or more agents in laboring to supply the whole state.

**The Bible.**—The Cincinnati Bibl. Society was formed April 7th, and the Young Men's Bible Society of Cincinnati, April 9th. Measures were in progress to form a Society for the County. An agent of the National Institution assists in these proceedings.

**A Bible Society** has been formed at Chesterfield, Society, Montville, Conn. **Mr. A. Y.**—Elder Dwyer writes to the editor of the Vt. Telegraph, that there is a revival in that place, and he had added 25 by baptism since it commenced. He says of Mr. Byington, a Congregational minister in the same town, "we have visited the schools together; we have preached together; we have seen families together; and blessed be God, we rejoice together."

**Domestic Missions.**—A meeting was held at Old South Chapel on Monday evening last, to raise money for the Massachusetts Missionary Society. Addresses were made by Rev. Messrs. Storrs, Lunt, and Dr. Beecher. The Committees were authorized to circulate subscriptions in the several congregations, which were commenced at the meeting with a liberal sum.

**Conn. Obs.** **Education Society.**—The Directors of the Connecticut Branch are authorized to state, that all beneficiaries of the American Education Society, who shall join the present or the next Freshman Class of Yale College, shall receive their tuition free of expense. The same facilities as heretofore will be afforded to the beneficiaries, to enable them to meet the charges of board and incidental expenses.

**A Penitent Female's Refuge** is proposed in the city of New York, where one has never yet been provided. Females of this class are sometimes confined in the Penitentiary, where a Sabbath school is existing a happy influence. Some have with tears lauded their unhappy and friendless condition, and entreated their teachers to procure places for them as servants, that they might not be compelled to return to their former wicked courses.

At Trenton, N. J. the U. S. mail has been stopped on the Sabbath, to test the constitutionality of the law which authorizes the transportation of the mail on that day.

The Pandect, which has been published nine months at Cincinnati, and on two settled ministers in that city, is now to have an editor devoted to the work.

**Psalmody of the Presbyterian Church.**—The committee for the revision of psalms and hymns, we understand, are to report to the General Assembly, during the ensuing session. A small edition of the proposed publication was to be issued through the press, to facilitate the labor of examination. This is a subject of great importance; and we shall look for the forth-coming work with no little solicitude.

The new building in Charleston S. C. for a Depository of Sabbath School Books, Tracts and Bibles, has been dedicated. An Address was delivered by T. S. Grimké, Esq.

Bishop England, late of Charleston, S. C. has been transferred to Ireland by the Pope, and created Lord Bishop of Oseury.

**ORDINATIONS, &c.** Installed at Cambridgeport, on the 23d inst. Rev. DAVID PERRY, as pastor of the Evangelical Congregational Church and Society in that village. Introductory prayer by the Rev. Dr. Holmes; sermon by the Rev. J. E. Beecher, from 1 Cor. 3: 7; installing prayer by the Rev. Dr. Holmes; charge by the Rev. Dr. Edwards; right hand by the Rev. Mr. Blagden; address to the people by the Rev. Dr. Fay; concluding prayer by the Rev. Mr. Beecher.

April 16th, at South-Boston, Mr. THOMAS DRIVER was ordained as a Baptist Evangelist. Prayer by Mr. E. Lincoln. Reading the Scriptures by Rev. J. Driver; Sermon by Rev. C. Grosvenor, from Isaiah xiv. 15; Ordaining Prayer, by Rev. Daniel Sharp; Charge by Rev. Rufus Blagden; Fellowship by Rev. Howard Malcom; Concluding Prayer by Rev. Bela Jacobs.

By the Presbytery of Rochester, N. Y. on the 19th of February, Rev. HALPH CLAPP was ordained Pastor of the Presbyterian Church of Byron, Bergen, and Clermont; and Rev. WILLIAM JONES, and Rev. E. CHILDS, Evangelists.—Sermon by Rev. A. Selwick of Ogden. By the same Presbytery in Penfield on the 18th of March, Rev. SAMUEL BROOKS was ordained Pastor of the Presbyterian Church in that village. Sermon by the Rev. W. Jones of Mendon.

## SECULAR SUMMARY.

## FOREIGN.

Authentic letters received in Vienna from Russian headquarters, dated Feb. 23, give the official report of the destruction of the Turkish fleet before Nicosia. The Malinkoff sent 200 volunteers of the 5th division infantry, under the order of Major Stephano, to accomplish this brilliant feat of arms.

The Turkish crews were surprised and massacred. Out of 20 gun-boats and other vessels of which the fleet consisted, 19 were destroyed. The provisions and the army embarked were destroyed.

The Russian admiral in the Mediterranean is also attacked and entirely destroyed the Egyptian fleet the harbor of Suda, some leagues from Cana, the capital of the island of Candia.

The Emperor of Russia, it is said, has permitted Marshal Wingenstein to retire from the command of Russian army, and has appointed to this command, Gen. Count Diebitch.

**Executions in Lisbon.**—On the 6th ult. five persons unfortunate men charged with a conspiracy against Miguel on the 9th Jan. were executed, after only 24 hours of their sentence. After the bodies were put down, the hangman severed the heads from the bodies and set them upon poles in a public square for three days. A scene excited strong feelings of disgust in the people and. The remainder of the conspirators were transported.

We received last night Lisbon papers of the 1st March. Don Miguel is continuing his measures of severity. The last objects of his vengeance are certain Professors.

A correspondent of the New-York Journal of Commerce, dated London, March 23d, says that England's commerce, intended placing the young Queen on the throne of Portugal, there exists no doubt; as these two Powers await the juncture of a Brazilian expedition, to make a step on Portugal's territory. This is daily expected; Don Miguel is in a towering passion.

**The Pope.**—It is said in letters from Rome that the Conclave of Cardinals have not yet agreed upon a successor to Leo XII. A conspiracy headed by a priest has been discovered, the object of which was to blow up the pope. The ringleader, and seventy accomplices, have been executed.

**St. Helena.**—An island which is to be opened on Monday last, at Natchez, Miss. It is nearly one hundred years since the College at Princeton was founded; and yet no instance of death has been known to occur among the students while connected with the College.

Five hundred dollars have been voted by the City Council of Savannah, for the relief of the sufferers by the late conflagration at Augusta.

**City Affairs.**—The Board of Aldermen has appointed James F. Austin Esq. to deliver the city oration on the 4th July next. They have ordered that the street running from Washington to Court street, now called Common st., receive the name of Tremont street; and that the remainder of Common st. be known by the name of Pemberton Hill.

**Asylum for Indigent Boys.**—On Friday last, a sermon was preached at Old South in behalf of this institution, by the Rev. Mr. Doane, from Matt. xxv. 40. Mr. Doane stated, that the Asylum has put 76 boys to apprenticeships out of the city; that 50 is the number now supported; that the annual expense is \$2500, amounting last year to \$2600 over receipts; and that applications for admission are frequently rejected, for want of means. Forty boys were present and sang a hymn, in time of the service at the church.

**Saint Paul's Chapel.**—The corner stone of the new chapel erected in the city of New Haven, was laid on the 18th inst. with appropriate religious ceremonies.

**City of Providence.**—At the town meeting in Providence, on the 15th inst. last week, the subject of a city charter was discussed at some length, and was finally deferred to the town meeting to be held on the last Wednesday in April, instant.

It is stated that W. J. Duane, Esq. was offered the Mayoralty of Philadelphia, but declined from the most honorable motives, being unwilling to enforce the penal laws in the present state of prison discipline there.

**Temperance Societies.**—A society has been formed in Depauville, N. Y. with 40 members. Two principal leaders have given up the sale of it. At the first quarterly meeting of the society in Boonville, 41 new members were reported, making the whole number 81.—A society has been formed by gentlemen of Mansfield and Coventry, Conn. They voted to meet on the 4th of July next; and to celebrate the day, according to the true style of Temperance, at which time an address will be delivered by the Rev. G. A. Calhoun.—In September last, a society was formed by persons in Sangerville and Guilford, Me., and consisted of 7 members. On the 5th of January they numbered 120 members, and have since received some important additions. One of them is a principal trader, who is also a physician.

**Gardiner, Me.**—The first annual report of the Temperance Society in this place, states, that the year has produced an accession of 28 members; present number 50. The cause has been steadily advancing. A large proportion of the traders in the village have discontinued the sale of spirituous liquors in drama; and some have discontinued the sale of it altogether. It was said, and not by a few only, when this Society was first formed, that there would be no such thing as a Temperance Society in Gardiner, at the end of one year from that time. It now embraces a large portion of the most respectable citizens in the village.

**Improvement in Side-Borders.**—A correspondent of the Connecticut Observer mentions, that some of the cabinet-makers in Hartford and Springfield are constructing these useful and elegant pieces of furniture in such a manner as to leave no apartment for the bottle.

The Western Carolinian states that the Jail of Rowan county, North Carolina, is at this time, and has been for some weeks, without a prisoner; and that not a single writ was returned to the last term of the Superior court. Rowan is the largest county in the State, and contained, at the census of 1820, twenty-six thousand five hundred and thirty-nine inhabitants. The National Intelligencer asks—Can the world produce a parallel to this?

The ground lately occupied by the State prison at Greenwich village, was sold yesterday in lots by Mr. J. F. Dieterich, for the aggregate sum of \$117,750. The lowest price for a lot was \$675, and the highest \$3,375. This property was purchased of the State by the Corporation of this city some time ago, for the sum of \$100,000. So we are rid of the State prison, with a clear profit of \$17,750, besides the value of materials, old buildings, &c.

**Late Sleighing.**—The Beantown Journal of April 22d says, "We are informed the line of stages between this place and Brattleboro' have to the present time performed their journey across the mountain, a distance of 30 miles, with sleighs."

**The Weather.**—The climate in the West, like that in the East, was unusually chilling during the last month. At Natchez, they had white frosts in the nights of the 17th, 18th, 19th and 20th. Vegetation, of course, uncommonly backward and unpromising. At the same time last year, they had green peas common in their gardens, and abundant on their tables. The herbs of the garden and the field are later than have ever been within the memory of the oldest citizen. The Natchez Statesman of the 21st ult. says, that corn and peas planted a month previous have not yet sprouted, and most of the seed has rotted. The peas were usually blossomed in February; this year it was scarcely in bloom, except in extraordinary situations, on the 20th of March.—*Richmond Compiler* of April 20.

**Accidents.**—On Tuesday of last week, at Warren R. I. T. Bosworth fell from the fore-top-sail yard of a vessel into the river, and was injured by striking the railing. The boat which conveyed him to town, had not gone 50 rods from the vessel, when W. Allen (colored cook) fell from the same yard into the river and was drowned. The next day, two fresh hands were shipped in their place; before sunset these two quarrelled, and one nearly split open the skull of the other with a handspike. This man and Bosworth are likely to recover. During the same week, C. Salisbury fell from the roof of a house in that town; and a lad, running with a jack-knife in his hand, fell and stabbed himself. These were not dangerously hurt.

**Gale at Baltimore.**—The Baltimore American of Tuesday, says—"During the gale on Monday night, a two story frame house at the corner of Park and Franklin streets, was blown down. Several chimneys in different parts of the city, and also trees and fences, were prostrated by the violence of the wind."

The brig Marshal Ney, Capt. Crowl, of Boston, struck on the Handkerchief, off Chatham, on the 21st inst. and sank. Part of the cargo went ashore; it is reported that two of her crew were drowned.

**Steam-boat disasters.**—The steam-boat Star, running between Frankfort and Louisville, Ky. burst her boiler near Severn Ripple on the 7th inst. The Captain, mate and crew badly scalded, the latter dangerously. The Kentucky says, from what we can learn, the accident was caused by negligence—the boat had stopped to land a passenger, and the proper attention was not paid to the engine and steam, while the boat was stopped.

**Fires.**—In the city of New York, the extensive turpentine and oil works of Messrs. West and Bedell have been burned down; fully insured. Also, several stores on William street, near Wall street; has been destroyed. Also, a large dwelling house.

**Harlem.**—On the 19th inst. a stable was burnt near Duane street, in which two horses were kept. It being in the center of a cluster of small wooden buildings, about twenty of them were soon reduced to ashes, and many poor families lost their all. Almost all the houses had from 2 to 5 families in each.

**Fire.**—Last week, two wood houses on Broome st. New York were burnt down, and a brick house destroyed on Sheriff street.

**Swearingen.**—George Swearingen, late Sheriff of Washington Co. Md. has arrived at Baltimore, a prisoner, from New Orleans, and is committed to jail for trial on the charge of murdering his wife.

**Interference.**—Two men have been drowned in this city within a few days, in consequence of drunkenness.

**Murders in Delaware.**—A very singular series of murders have been discovered in Sussex county, Delaware. Developments of the most atrocious nature are making. It is said to resemble the Edinburgh murders, by which lives were taken for the sole purpose of furnishing bodies for the anatomists.

**Mora Piracy.**—The New Orleans papers of March 31, give the following extract from the log book of the packet ship Azalea, Captain Geer, arrived from New York. No doubt a horrible act of robbery and murder has been perpetrated upon the defenceless crew of some merchant vessel.—On March 24, at 9 A. M. being on the northern edge of Dog Key Bank, discovered a full rigged brig on the middle of the bank, standing to the northward. She soon came to anchor near a small sloop, hauled up her courses and clewed up her top sails without firing on them. She was then within three or four miles of us—the wind being light, we made but little way. In the space of two hours she suddenly disappeared, and soon afterwards the sloop got under way and stood to the north east across our wake. We immediately concluded she was a pirate, and had scuttled the brig, as she could not possibly have got under way without being discovered by us. After passing within a couple of miles of us across our stern, he hove up to the south east and we saw him no more. We supposed he did not like our appearance."

## MARRIAGES.

In this city, Mr. Wm. Holbrook, to Miss Mary Rand, formerly of Charlestown; Mr. George Foster, to Miss Ann Hastings; Mr. George I. Galvin, to Miss Mary T. Baker; Mr. Elias B. Paine, to Miss Emeline Wheeler; Mr. John Blackburn, to Miss Caroline R. Bialy; Mr. George Foster, to Miss Ann Hastings.

In Charlestown, Mr. Cyrus Barker, to Miss Lucy G. Southwick.—In East Cambridge, by Rev. Dr. Fay, Mr. Eleazer Fife, to Miss Mary A. Wilkins.—In Watertown, Mr. Gorham Brooks, to Miss Ellen, daughter of R. D. Shepherd.—In Gloucester, Capt. Elias Dinsman, Jr. to Miss F. G. Babson.—In Fall River, Mr. Andrew C. Feasing, mer., of this city, to Miss Adithorophosphorina Bowen.

In Cambridge, N. Y. Rev. Gordon Hays, to Miss Mary D. Fawcett, daughter of the late Col. Benj. Fawcett, of Burlington, Vt.

In Cincinnati, Dr. Richard R. Curry, of Louisiana, to Miss Clara Miller, daughter of William M. Esq. late of Philadelphia.

In Sharon, N. H. April 14, by Rev. Mr. Walker of New York, N. H. Mr. Charles P. Cowden to Troy, N. Y. to Miss Melville Farnsworth, of New York.

At Mount Clemens, Michigan Ter. Darion Lamson, merchant, Detroit, to Miss Sarah A. Conner, of the former place.

## DEATHS.

In this city, Miss Sally Warrington, 33 years; Mr. Joseph B. Deane, 37; Mr. True W. Clark, 28; Mr. Thomas Wallace, 67; George Dixon, 17; Mr. Thomas Holland, 47; Moses Davis, Esq. of Norwich, Vt. 69; Mrs. Melville Perkins, 73; Mr. John Deane, 60; Mrs. Mary Quincy, 80.

In Charlestown, Elizabeth Dowlin, wife of Richard D. 45; In Nantucket, widow Hannah March, late of Boston, 75; Mrs. Lydia wife of Mr. Charles Jenkins, 84.—In Salem, Mrs. Susannah Silver, wife of Capt. James Silver, 58. Mrs. Hannah Ward, relict of the late Mr. Miles Ward, 86.

In Hingham, Dr. Daniel Shute, 63.—In Portsmouth, Miss Caroline Elizabeth, 19, youngest daughter of John M. Blacklock, Esq.

Drowned in Charles River, Mr. Francis Malley, about 50. In Portland, Miss Hannah D. Sargent, after an illness of eight months, 17, formerly of Gloucester, Mass.; Mary Atwood, daughter of Rev. George R. 9 years.

In New York, N. Y. Mrs. Maria, wife of Dr. S. D. Beckman, and daughter of the late George Clinton, former Vice President of the United States.

In Northampton, Mrs. Mabel Hubbard, relict of Moses Hubbard, Esq. of Brookfield, Vt. and eldest daughter of the late Rev. S. Hopkins D. D. of Hadley, aged 70.

In Hadley, Rev. John Smith, aged about 80. Mr. Smith was a preacher at Marlboro' Vermont about 40 years. Miss Phoebe Sanford, aged 20, and Miss Francis Sanford, aged 18. They were both daughters of the same parents—taken sick at or very near the same time, and died with a lingering disease of about eighteen months, and were both interred in the same grave.

In Stonington, Conn., at the poor house, Mrs. Ames Brown, a soldier of the American revolution, aged 88.—In New York, N. Y. a native of England, aged 102.—In Wilmington, Conn., Mrs. Jerusha Loomis, wife of Rev. D. Hubert Loomis.—In Tolland Conn. Rev. Nathan Williams, D. D. in his 94th year, and the 69th of his ministry.

At Cambridge, Vt. Mr. John P. Williston, aged 29, son of the Rev. David H. Williston, graduated of Yale College.—In Jericho, Vt. Mr. Cyrus W. Martin, in his 21st year.

In New York, Frederick George King, M. D. son of the late Rufus King, 28.

At Northumberland, N. H. on the 18th inst. Thomas Peckley, Jr. Esq. Attorney at Law, 32. He was engaged in professional business when he fell from his chair in a fit of apoplexy, in which he continued until he expired at two o'clock the next morning. Mr. P. was graduated at Dartmouth College in 1818. For the two years past he was a constant member of the N. H. Legislature.

At Sturgesville, Brunswick county, Va. Mr. Henry Clary, Preceptor of Ebenezer Academy. He was a native of Conway, Me. and graduated at Yale College in 1818. Previous to his being seized by his last illness, he had resolved on devoting himself to the gospel ministry. He was worth \$1000 towards the \$50,000 fund, proposed to be raised for the Union Theological Seminary.

Near Quebec, Gabriel Vincent, Wen-wah-dahronke, third Chief of the Hurons, and only remaining Indian of his tribe, descended, in a direct line, without intermixture of blood, from his tribe, which whithin lived on the borders of Lake Huron. He retained the habits and language of his progenitors; and while in a recent Elk chase, on snow shoes, he was attacked by pleurisy, and after passing three days in the woods, unassisted, he died at the age of 57.

In England, the learned Marquis of Londonderry, when Lady Castlereagh she filled a large space in the world of rank and fashion.

**A CANDID ADDRESS TO THE UNITARIAN MINISTERS** in Boston and vicinity.—For sale by PERCIE & WILLIAMS, No. 20, Market Street, April 30.

**CONVERSATIONS OF A FATHER WITH HIS SON.** ON some leading points in Natural Philosophy; designed for Schools and Families, to illustrate the Perfections of the Deity, and to expand the Youthful



